Infinite, to solve the mystery of this sweet Dualism, sees
only ignorance and sentiment in it. It says derisively {< All
is Brahman—who worships whom " ?
It is only the Qualified Monism that sees both the ele-
ments of unity and difference in knowledge which constitutes
the true basis of deep spiritual life. It sees the Object of
worship in the worshipper and the worshipper in the Object
of worship; the Teacher in the disciple and the disciple in
the Teacher, the devotee in the Lord and the Lord in the
devotee. The Object of worship, the Lord with infinite
perfections, is Himself the life of the worshipper, the cause
of his activity, the force that impels him to worship. Faith, .
love, humility, ardour, all the constituents of worship—are
infused by Him into the heart of the worshipper, who cannot
advance a step in the path of worship without His inspiration.
But^ on the other hand, true worship is not possible without
.difference. Worship arises from the union and relation of
the perfect and the imperfect; though, therefore, the wor-
shipper lives in the Worshipped and is inspired by Him,
the one is distinct from the other. In the act of worship,
unity and difference are wonderfully

blended. Neither pure
Dualism nor pure Monism can afford a true basis of worship.
Hence the doctrine of unity-in-difference as visualised in
Qualified Monism (Vishista Advaita Vada) alone affords a
rational basis of worship. Looked at either as theories or
as systems of spiritual culture. Pure Dualism and Pure
Monism are both only one-sided and not absolute truths.
The absolute truTh is their harmony in the doctrine of Unity-
in-difference. True Religion, says Tattwabhushan, is like
the shield of Avanthinagar in the story ; one side of it monistic
and the other dualistic. The story referred to runs thus:—

A shield^ of which, one side was made of gold, and the other of
silver, hung from. the palace-gate of the ancient city of Avantinagar.
Two horsemen approaching it from opposite directions admired, one
its golden, the other its silvery brilliance, utterly ignorant of its dual